

THE  
MASSACHUSETTS TEACHER.

THOS. SHERWIN,  
S. W. BATES,  
CHAS. NORTHEED,  
J. D. PHILBRICK,

} Publishing Committee.

} Editor of this Number.  
PUBLISHING COMMITTEE.

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NO. 3.

The individual who had undertaken to provide materials for this third number of the "Massachusetts Teacher," and to be its editor, finds the opinions and tone of feeling of the second number so entirely and irreconcilably opposed to his own, that, not choosing to go into a controversy on the subject, he asks leave to retire from any connection with this publication.

The Publishing Committee regret the appearance of the leading article of the last number of the Teacher, as tending to a controversy which they deprecate.

They reiterate the statement made in the first number, that each individual under whose name any paper is issued, is "its nominal and responsible editor." It will not, therefore, excite surprise, that the article referred to was in print, before the Committee were aware of its character. The Committee cannot, without exceeding their authority, interfere with the proper expression of any editor's individual opinions. They will, however, in future, use their best endeavors to prevent the publication of any article which may lead to useless and personal controversy. They hail all faithful and earnest laborers in the cause of human improvement, as brethren whom they are bound, from sentiment and from duty, to welcome as co-workers in the advancement of education.

## THE TEACHER.

No one has gone from among us more highly gifted as a teacher, or more devoted to his work, than David P. Page, whose loss we have so recently been called to deplore. His faithful and earnest life was the best commentary upon his principles; and we hope that some one of those who enjoyed the privilege of his friendship, will gather up and present to the brotherhood the memorials of his character and his labors, that we also may have the benefit of his example. Meanwhile we recall, with melancholy interest, his recorded opinions upon the *spirit and responsibilities* of the teacher.

The extracts which follow are from his "Theory and Practice of Teaching."

## SPIRIT OF THE TEACHER.

Perhaps the very first question that the honest individual will ask himself, as he proposes to assume the teacher's office, or to enter upon a preparation for it, will be: "*What manner of spirit am I of?*" No question can be more important. I would by no means undervalue that degree of natural talent—of mental power, which all justly consider so desirable in the candidate for the teacher's office. But the *true spirit of the teacher*,—a spirit that seeks not alone pecuniary emolument, but desires to be in the highest degree useful to those who are to be taught; a spirit that elevates above every thing else the nature and capabilities of the human soul, and that trembles under the responsibility of attempting to be its educator; a spirit that looks upon gold as the contemptible dross of earth, when compared with that imperishable gem which is to be polished and brought out into heaven's light to shine for ever; a spirit that scorns all the rewards of earth, and seeks that highest of all rewards, an approving conscience and an approving God; a spirit that earnestly inquires what is right, and that dreads to do what is wrong; a spirit that can recognize and reverence the handiwork of God in every child, and that burns with the desire to be instrumental in training it to the highest attainment of which it is capable,—*such a spirit* is the first thing to be sought by the teacher, and without it the highest talent cannot make him truly excellent in his profession.

The candidate for the office of the teacher should look well to his motives. It is easy to enter upon the duties of the teacher without preparation; it is easy to do it without that lofty purpose which an enlightened conscience would ever demand; but

it is not so easy to undo the mischief which a single mistake may produce in the mind of a child, at that tender period when mistakes are most likely to be made.

The teacher should go to his duty full of his work. He should be impressed with its overwhelming importance. He should feel that his mistakes, though they may not speedily ruin him, may permanently injure his pupils. Nor is it enough that he shall say, "I did it ignorantly." He has assumed to fill a place where ignorance itself is sin; and where indifference to the well-being of others is equivalent to wilful homicide.

#### THE TEACHER IS RESPONSIBLE.

It is the object of the following remarks feebly to illustrate the extent of the teacher's responsibility. It must all along be borne in mind that he is not *alone* responsible for the results of education. The parent has an overwhelming responsibility, which he can never part with or transfer to another while he holds the relation of parent.

But the teacher is responsible in a very high degree.

I. *The teacher is in a degree responsible for the BODILY HEALTH of the child.* It is well established, that the foundation of many serious diseases is laid in the schoolroom. These diseases come sometimes from a neglect of exercise; sometimes from too long confinement in one position, or upon one study; sometimes from over-excitement and over-study; sometimes from breathing bad air; sometimes from being kept too warm or too cold. Now the teacher should be an intelligent physiologist; and from a knowledge of what the human system can bear and what it cannot, he is bound to be ever watchful to guard against all those abuses from which our children so often suffer. Especially should he be tremblingly alive to avert that excitability of the nervous system, the over-action of which is so fatal to the future happiness of the individual. And should he, by appealing to the most exciting motives, encourage the delicate child to press on to grasp those subjects which are too great for its comprehension, and allow it to neglect exercise in the open air in order to task its feverish brain in the crowded and badly ventilated schoolroom; and then, in a few days, be called to look upon the languishing sufferer upon a bed of exhaustion and pain—perhaps a bed of premature death, could he say, "I am not responsible?"

II. *The teacher is mainly responsible for the INTELLECTUAL GROWTH of the child.* This may be referred chiefly to the following heads:—

1. *The order of study.* There is a natural order in the education of the child. The teacher should know this. If he presents the subjects out of this order, he is responsible for the injury. In general, the *elements* should be taught first. Those simple branches, which the child first comprehends, should first be presented. *Reading*, of course, must be one of the first; though I think the day is not distant when an enlightened community will not condemn the teacher, if, while teaching reading, he should call the child's attention by oral instructions to such objects about him as he can comprehend, even though in doing this he should somewhat prolong the time of learning to read.

Next to Reading, and its inseparable companions — *Spelling* and *Defining*, I am inclined to recommend the study of *Mental Arithmetic*. The idea of Number is one of the earliest in the mind of the child. He can be early taught to count, and quite early to perform those operations which we call adding, subtracting, multiplying, and dividing. This study at first *needs no book*. The teacher should be thoroughly versed in "Colburn's Intellectual Arithmetic," or its equivalent, and he can find enough to interest the child. When the scholar has learned to read, and has attained the age of six or seven, he may be allowed a book in *preparing his lesson*, but never during the recitation. Those who have not tried this kind of mental discipline will be astonished at the facility which the child acquires for performing operations that often puzzle the adult. Nor is it an unimportant acquisition. None can tell its value but those who have experienced the advantage it gives them in future school exercises and in business, over those who have never had such training.

*Geography* may come next to Mental Arithmetic. The child should have an idea of the relations of size, form, and space, as well as number, before commencing Geography. These, however, he acquires naturally at an early age; and very thoroughly, if the teacher has taken a little pains to aid him on these points in the earliest stages of his progress. A map is a picture, and hence a child welcomes it.

*History* should go hand in hand with Geography. Perhaps no greater mistake is made than that of deferring History till one of the last things in the child's course.

*Writing* may be early commenced with the *pencil* upon the slate, because it is a very useful exercise to the child in prosecuting many of his other studies. But writing with a pen may well be deferred till the child is *ten years of age*, when the muscles shall have acquired sufficient strength to grasp and guide it.

*Written Arithmetic* may succeed the mental; indeed, it may be practised along with it.



*Composition* — Perhaps, by another name, as *Description* — should be early commenced and very frequently practised. The child can be early interested in this, and he probably in this way acquires a better knowledge of practical grammar than in any other.

*Grammar*, in my opinion, as a study, should be one of the last of the common school branches to be taken up. It requires more maturity of mind to understand its relations and dependencies than any other; and that which is taught of grammar without such an understanding, is a mere smattering of *technical terms*, by which the pupil is injured rather than improved.

2. *The manner of study.* It is of quite as much importance *how* we study, as *what* we study. Indeed, I have thought that much of the difference among men could be traced to their different habits of study formed in youth. A large portion of our scholars study for the sake of preparing to recite the lesson. They seem to have no idea of any object beyond *recitation*. The consequence is, they study mechanically. They endeavor to remember phraseology, rather than principles; they study the *book*, not the subject.

The scholar should be encouraged to *study the subject*; and his book should be held merely as the instrument. "Books are but helps," is a good motto for every student. The teacher should often tell how the lesson should be learned.

3. *Collateral study.* Books to be sure are to be studied, and studied *chiefly*, in most of our schools. But there is much for the teacher to do toward the growth of the mind, which is not to be found in the schoolbooks; and it is the practical recognition of this fact which constitutes the great difference in teachers. *Truth*, in whatever department, is open to the faithful teacher. And there is such a thing, even in the present generation, as "opening the eyes of the blind," to discover things new and old, in nature, in the arts, in history, in the relation of things.

III. *The teacher is in a degree responsible for the MORAL TRAINING of the child.*

I say *in a degree*, because it is confessed that in this matter very much likewise depends upon parental influence.

This education of the heart is confessedly too much neglected in all our schools. It has often been remarked that "knowledge is power," and as truly that "knowledge, without principle to regulate it, may make a man a powerful villain!" It is all-important that our youth should early receive such moral training as shall make it safe to give them knowledge.

The *precept* of the teacher may do much toward teaching the child his duty to God, to himself, and to his fellow-beings. But it is not mainly by precept that this is to be done.

He should himself have deep principle. His *example* in every thing before his school, should be pure, flowing out from the purity of his soul. He should ever manifest the tenderest regard to the law of right and of love. He should never violate his own sense of justice, nor outrage that of his pupils. Such a man teaches by his example. He is a "living epistle, known and read of all." He teaches, as he goes in and out before the school, as words can never teach.

The moral feelings of children are capable of systematic and successful cultivation. Our muscles acquire strength by use; it is so with our intellectual and moral faculties. We educate the power of calculation by continued practice, so that the proficient adds the long column of figures almost with the rapidity of sight, and with infallible accuracy. So with the moral feelings. "The more frequently we use our conscience," says Dr. Wayland, "in judging between actions, as right and wrong, the more easily shall we learn to judge correctly concerning them. He who, before every action, will deliberately ask himself, 'Is this right or wrong?' will seldom mistake what is his duty. And children may do this as well as grown persons." Let the teacher appeal as often as may be to the pupil's conscience. In a thousand ways can this be done, and it is a duty the faithful teacher owes to his scholars.

*The school is no place for a man without principle; I repeat, THE SCHOOL IS NO PLACE FOR A MAN WITHOUT PRINCIPLE.* Let such a man seek a livelihood anywhere else; or, failing to gain it by other means, let starvation seize the body, and send the soul back to its Maker as it is, rather than he should incur the fearful guilt of poisoning youthful minds and dragging them down to his own pitiable level.

IV. *The teacher is to some extent responsible for the RELIGIOUS TRAINING of the young.*

We live in a Christian land. It is our glory, if not our boast, that we have descended from an ancestry that feared God and revered his word. Very justly we attribute our superiority as a people over those who dwell in the darker portions of the world, to our purer faith derived from that precious fountain of truth—the Bible. Very justly, too, does the true patriot and philanthropist rely upon our faith and practice as a Christian people for the permanence of our free institutions and our unequalled social privileges.

If we are so much indebted, then, to the Christian religion for what we are, and so much dependent upon its life-giving truths for what we may hope to be,—how important is it that all our youth should be nurtured under its influences!

When I say religious training, I do not mean sectarianism.

In our public schools, supported at the public expense, and in which the children of all denominations meet for instruction, I do not think that any man has a right to crowd his own peculiar notions of theology upon all, whether they are acceptable or not. Yet there is common ground which he can occupy, and to which no reasonable man can object. He can teach a reverence for the Supreme Being, a reverence for his Holy Word, for the influences of his Spirit, for the character and teachings of the Saviour, and for the momentous concerns of eternity. He can teach the evil of sin in the sight of God, and the awful consequences of it upon the individual. He can teach the duty of repentance, and the privilege of forgiveness. He can teach our duty to worship God, to obey his laws, to seek the guidance of his Spirit, and the salvation by his Son. He can illustrate the blessedness of the divine life, the beauty of holiness, and the joyful hope of heaven; — and to all this no reasonable man will be found to object, so long as it is done in a truly Christian spirit.

In view of what has been said, the young candidate for the teacher's office, almost in despair of success, may exclaim, "Who is sufficient for these things?" "Who can meet and sustain such responsibility?" My answer is, the true inquirer after duty will not go astray. He is insufficient for these things, who is self-confident, who has not yet learned his own weakness, who has never found out his own faults, and who rushes to this great work, as the unheeding "horse rusheth into the battle," not knowing whither he goeth.

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### PROFESSOR AGASSIZ.

The large portion of the Massachusetts public which enjoys the advantage of attending the Lowell Institute lectures, have again the privilege of hearing this distinguished foreigner. His subject is Ichthyology, one which might be expected to be among the least interesting to a popular assembly. But, where McGregor sits, there is the head of the table; and the commanding talents, the earnest enthusiasm, and the incomparable attainments of the professor, give a charm to a subject that yesterday was not thought of, which to most persons is irresistible. Let any person, even of common endowments, give many days' serious attention to one of the Creator's great works, so as to get some faint insight into the law and design on which it is wrought, and what he says will be worth listening to. But when a man of genius devotes the best part of a life to a king-

dom of nature, and discovers relations and laws which had never before been detected, and when he comes forward to say simply, earnestly, and like a man, what he has learned, nothing but a reverence for God's workmanship, and intelligence sufficient to comprehend it, are wanting, to make delighted listeners of any audience.

Mr. Agassiz has many beautifully prepared figures for his illustrations; but he has something better. He has the power of standing by the blackboard and bringing before the eye rapidly, accurately, and distinctly, the representation of any form, large or small, or of any structure however minute, of any part of the animal he is describing. We see the cellular tissue grow, enlarge, and change, beneath his pencil; we trace the meandering blood-vessels, the going and returning nervous fibre, the strange shapes of the colored cells, the nice and various structure of scales — and whatever else he wishes us to see, so vividly, and so life-like, that we almost forget that a painted board and a piece of chalk are all he has to work with, and that all the rest is the sorcery of genius.

Mr. Agassiz has a higher object in view than merely to teach the structure and classification of fishes; though, if that were all, he might well say that what God has seen fit to make, man may deem worthy of study. But, in addition to these, he is showing us that a higher agency is at work than the circumstances of temperature, light, food, electricity, or whatever else material can act upon creatures: that a personal, spiritual, ever-living Creator, has made all and controls all. Thus before the strong vision of a clear-sighted man, the poor fancy of pantheism fades away like the mist of the morning or a dream of the night.

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### THINK NOT LIGHTLY OF THE BUSINESS OF SCHOOL-TEACHING.

The following correspondence may be of interest and perhaps of value to some among our readers.

ARTHUR J. S — to J. McI —.

D —, *Mass.*, Dec. 1847.

*My Dear Friend*, — When I left your hospitable dwelling, after my long vacation visit, I believe I promised to write to you, to let you know how I succeeded in my new calling. I was gratified to find, after the idle weeks which I spent in your busy household, that you still retained so much interest in me



as to ask me to write to you, although I had constantly slighted your kind and oft-repeated advice to be making some preparation for my work, and "not to think so lightly of the business of school-keeping." I have ever since been intending to write; and I beg you not to think that I undervalue the privilege of a correspondence with you; but I have been waiting to be able to report some success. I am mortified to say that I have waited in vain. I have no success to report, and I almost despair of ever having any.

After the rank I obtained at college, and with the reputation for scholarship in the languages, the mathematics, and the metaphysics, which I believe, dear sir, you will admit I had taken some pains to gain, and which you once told me you thought I deserved, — I verily believe you said this to endeavor to make me relish the pill you were always administering, — "Do, Arthur, make some preparation; do not think so lightly of school-keeping!" But, with my rank and reputation, I certainly did not think I should have any difficulty in teaching a district school. Surely never was man more grievously disappointed. I meet with nothing but difficulties; and if I had not made an absolute engagement to keep six months, I would throw my ferule and my books into the fire and would never enter a schoolhouse again. I would dig, or grind tunes out of a hand-organ, or beg, rather than live such a life. My pupils are beginning to be very disorderly and rebellious. At first, thanks to my grave face, and what you used to call my *natural authority*! and to my six feet, two, — they seemed very respectful and orderly. But they are beginning to find out that they are not learning much, and they grow idle and unmanageable. The people seem to be dissatisfied. I was very kindly received at first; your letter to Squire Thomas introduced me to some of the most respectable families in the village: and, finding them agreeable people, and particularly the younger part of them, I was anticipating nothing but a series of charming little parties, dances, and sleigh-rides, which I should have nothing to do in all my evenings but to enjoy. But the people are getting a great deal colder than ice, of which thus far we have had precious little; and if I get many more such left-handed welcomes, I shall stay at home altogether.

The committee-man showed me particular respect on the first day, and when he introduced me to my scholars, complimented me upon my reputation for scholarship, and congratulated the children upon their having such a person to instruct them. I remember particularly, he said, if they had done so well with Miss Hopkins, who had had only the education of a district school, how much would be expected from them under the instruction of a

young gentleman from one of the first colleges in the country. Now, his manner to me is entirely changed. He does not seem to think that I understand reading, or spelling, or grammar; and as for keeping order, I heard him say to his wife, and I have no doubt he was speaking of me, "Why, little Polly Hopkins is worth fifty of him." I have endeavored to manage as nearly as possible, as my excellent old schoolmaster at R—— used to do. The committee-man seems to think some of my courses a little out of date, and when I had explained one of them to him, instead of making any reply, he asked me if I had ever read "The District School as it was?" I had never heard of such a book. His wife looked at her daughter and smiled. Now this man is only a farmer, and yet he presumes to dictate, and to ask me questions. "Mr. S." said he, "would it not be well to introduce the phonetic method?" I confess I did not know what he meant, and, all my shuffling notwithstanding, I have no doubt he saw I did not. "What is the difference," he asked my first class, "between the name of a letter and its power?" I told him they had not begun algebra, and I did not know what they had to do with powers. He looked something very much like contempt, and left the house. He has repeatedly asked me about the "Abstracts" and "School Returns," and speaks of them as if they were Minerva's trumpet. Can you tell me what he means?

Now, dear sir, you may think, from the manner in which I write, that I am amused by these things. On the contrary, I am infinitely annoyed, and am most miserable. The worst and most mortifying thing about it is that I, with a life devoted to study, should not be able to keep a village school, even as well as a modest, unpretending, and almost uneducated country girl, whom the children all reverence under the name of dear little Polly Hopkins. Do advise me what to do; shall I give up in despair? or shall I worry on to the end of my engagement?

I am, very respectfully, your obliged friend,

ARTHUR J. S——.

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*Boston, Jan. 1848.*

J. McI—— to ARTHUR J. S——.

*My Dear Arthur,* — I am sincerely sorry for your plight, but, I must say not disappointed, and I even have a malicious satisfaction in finding what I often predicted within myself and sometimes to you, coming true. You have been under a very great mistake, as I often intimated to you, in thinking that any person, however gifted, and however well educated, could suc-

ceed in the work of instruction, whether in a district school or in any other school, without particular preparation. The general preparation which you had made was, and is, and always will be, of the greatest advantage to you. Fine scholarship in any department, especially in language, and in the moral and metaphysical branches, will always be useful to a teacher, and the deeper and more thorough his scholarship, the better. No person, heartily engaged in bringing out and educating the faculties of a child, and in storing his mind with useful knowledge, can ever regard any attainment superfluous and useless. But this general preparation is not enough. In every school there are certain special things to be done, and to do them well requires special and careful preparation. In a district school, such as you are now in, there are several things to be done which are quite as important, and require quite as much skill and talent, as any things taught at college; not so much learning, I admit, but even more of the highest qualities of a thinking and acting being. Many of the children by whom you are daily surrounded, might receive an impulse from you which would shape their whole character for life; that is, they might, if you were such a person as I have always hoped you would be, as I think God intended you to be, and such as the Christian education you received from your good father and from your sainted mother should make you. Do not think I take up the matter too seriously; it cannot be regarded too seriously. For what, my dear Arthur, let me ask you, — for what were the uncommon gifts which have been granted you, bestowed? For what were the long-continued opportunities permitted you? For your own gratification? For your own selfish advancement? Your Christian instruction, even your poetical, will not allow you for a moment to think so. "Spirits are not finely touched but to fine issues," is the noble lesson of your Shakspeare. "No one liveth to himself" is the higher declaration of Paul. I know you admit the authority, upon this point, of each of them; I know you feel the infinite difference between a life devoted to the good of others, and a life occupied with selfish purposes. In your school, you are surrounded by children who have a right to look to you for an example in character and in manners. Are you willing to set them the example of a dancing, sleigh-riding, party-going beau, instead of that of an intelligent, thoughtful, and well-educated Christian gentleman? You know, of course, that I do not condemn dancing, or parties, at proper times, and in moderation. But you speak as if they had formed a very important feature in the life you were expecting to lead; and if that were the case, I should condemn them very distinctly and emphatically.

I know not what style of manners you assumed in your school; but if they were as far removed from your natural, unassuming modesty, as the character of a beau is from what should be your character, you must have seemed ridiculous enough. Very different I hope will be your manners, and very different your example, when you come to reflect upon the responsibility of your position. Consider, my dear Arthur, that this winter's school will be the last opportunity of instruction, in several important branches, which many of the young men and young women, in the school, will ever enjoy. Remember that it may be the last opportunity you will ever have of doing them good. They have a right to expect from you valuable instruction in the art of reading, and, in connection with that, in the habit of understanding and thinking; in grammar, that is, in speaking and writing the English language; in geography, and in arithmetic. These are the common branches in the school, and in these the committee-man has a right to demand good teaching from you.

You understand too well what is meant by good reading, to expect to teach it, even tolerably, without previous study. How much study you used to give to a passage of Burke or of Shakspeare, when you meant to make what you called a spirited declamation. Will it cost less study, think you, to enable you to give "spirited" instruction to a class in reading the same passages? No! The only way in which you can give instruction in reading worthy of yourself, is by *studying* every piece you are going to teach. And, as yet, you do not know what is meant by the phonetic method, nor the difference between the name and the power of a letter!

So in grammar; you know enough of *general* grammar to be aware what blundering work has been made by most of the writers on English grammar, in their attempts to arrange its principles after the model of the Greek and the Latin. Has it never occurred to you how totally unlike they are? Have you ever made a study of the peculiar philosophy of our beautiful English? If not, how do you expect to teach it? Are you content to let your pupils "parse," after the fashion of our excellent, awkward, old-world friend S——, the schoolmaster at R——? By the way, I shall send you a copy of "The District School at it was;" when you see it, you will remember I advised you to read it; and when you read it, you will laugh heartily at yourself for having referred seriously to old S.'s modes of proceeding; and will appreciate the delicacy of Mrs. and Miss N. in only exchanging smiles at your simplicity, instead of indulging in a downright laugh at your expense.

Your commendable habit of reading history with a map



always open before you, will probably enable you to teach geography without much study. But some study you must give to it, even if for no other purpose than to prevent your pupils from wasting their time in learning the names of places which never occur in history or in navigation, while they are ignorant perhaps of the situation of many places of great renown, or perhaps of the boundaries and resources of their own State.

As to arithmetic, you cannot have any difficulty; but if you will save time and trouble in school, and be able to give instruction just where it is wanted, you must do all the "sums," or nearly all, previously, by yourself.

So much for the instruction which will be expected from you. But there is more than this which you must expect from yourself. Remember those words, so often joined together, of our Divine Master, "Whosoever shall do and teach them," and remember that you are not obeying his commandments unless you are also teaching his commandments. My dear Arthur, your first duty, as his follower, is to teach the morality of the gospel, by your life and conversation, by your influence, and by your words. I would advise you to begin every morning's instruction with reading such a portion of the gospel as you think best, and to explain and endeavor to enforce the practical duties taught in it. I would also advise you, if you can do it with perfect simplicity and humility, to offer for yourself and for your pupils, an offering of prayer; if no more, at least the Lord's prayer. In this, however, yield to your own conviction of duty. The only injunction of the Saviour is, "Pray to thy Father in secret." The *teaching* of the gospel must be done openly.

I had something more to say to you, but I have already written a *very* long letter, and I forbear.

Very truly and affectionately yours,

J. McI——.

P. S. I send you a package containing several volumes of "Abstracts" and "School Returns." When you look upon their untitled backs, you will remember the corner of my library which they occupy, and that the reading of some of them was among the preparations I advised you to make. You will find not a few pencil-marks along the margin of the pages, but I think not so many as I shall find when you return them to me. To think of these volumes always makes me feel proud of the old Bay State.

I also send you a little treatise on the use of the black-board, and a package of chalk. If there is not a black-board in your school, or some wall to take its place, have one made forthwith; and if the committee hesitate about paying for it, send the bill to me.

## THE CHARACTER OF THE TRUE TEACHER.

The following extracts are made from a letter of Jacob Abbott to Mr. Mann, contained in the last admirable Report of the Secretary of the Board of Education. The letter speaks for itself. We regret that we have not room for the whole. There are, in the same Report, several letters from distinguished teachers which we would gladly transfer to our pages.

The true power of the teacher in giving to his pupils good characters in future life, seems to me to lie in his forming them to *the practice of virtue*, while under his charge, by the influence of *his own personal character and actions*. To do this, however, he must have the right character himself. He must be governed, in all that he does, by high and honorable principles of action. He must be really benevolent and kind. He must take an honest interest in his pupils,—not merely in their studies and general characters, but in all their childish thoughts and feelings, in the difficulties they encounter, in their temptations and trials, in their sports, in their contentions, in their troubles;—in every thing, in fact, that affects them. He must, in a word, feel a strong interest and sympathy for them, in the thousand difficulties and discouragements they must encounter, in slowly finding their way, with all their ignorance and inexperience, to their place in the complicated and bewildering maze of human life.

A teacher who takes this sort of interest in his pupils will *understand* them and *sympathize* with them, in a way which will at once command their kind regard, and give him a powerful, and, in the view of others, a very mysterious ascendancy over their minds. They feel as if he was upon their side, taking their part, as it were, against the difficulties, and dangers, and troubles, which surround them. Thus he becomes one of them,—a sharer in their enjoyments,—a partaker of their feelings. They come to him with confidence. He plans their amusements; he joins them in conversation; he settles their disputes. They see on what principles he acts, and they *catch*, themselves, the same mode of action, from him, by a kind of sympathy. They imbibe his sentiments insensibly and spontaneously, not because he enunciates them, or proves them in lectures, but because he exhibits them in living reality in his conversation and conduct. This sort of sympathetic action between heart and heart has far greater influence, among all mankind, than formal teachings and exhortations. It is the life and spirit of virtue, in contradistinction from the letter and the form.

To illustrate what I mean, let us suppose that a teacher

sees a poor child in distress in the street, while standing with a party of his boys at the schoolroom door, and says to them, "Let us go and see what is the matter with that poor child." A feeling of compassion and benevolence springs up in an instant in all their hearts, responsive to that in his own. If now he goes to the child, comforts and consoles him, gives him the necessary help, and shows him his way home, employing his pupils as much as possible in the work,—they witnessing the scene, and acting in it so far as they can render any aid,—he will find that their souls will fall, at once and spontaneously, into the same train of feeling with his. They will sympathize with the case, and join cordially in the endeavor to relieve it. A boy who has been selfish, rough, and unkind before, will become, for the time being, compassionate and gentle. His soul *takes on*, as the physicians say, a healthy moral action, which is a great step towards his moral recovery. The pupils will all enjoy the pleasure of doing good, they will realize the excellence and beauty of benevolence, and will feel a much stronger desire to relieve any future distress which they may witness, than could have been produced by any mere arguments or persuasions, however theoretically true.

Thus the secret, as it seems to me, of the art of training up the rising generation to virtuous character, consists, not in the power of the teachers to *indoctrinate* them with correct theories of moral duty, and to urge upon them arguments for the support of such theories, but in inducing, through his personal influence and example, a *habit of right action*, in all the pursuits, occupations, and pleasures of childhood. A teacher who has the right views and feelings in respect to his duty will take a great pleasure in doing this. His opportunities of giving theoretical instruction will not be neglected; but he will feel that they are only auxiliary to the influence of his *life*. He will diffuse about him, by simply acting out his own principles and character, a sort of atmosphere which will bring the moral feelings of his pupils into harmony with his own. He will take the strongest interest in the characters which most need his influence,—the impatient, the idle, the vicious,—just as the surgeon in the hospital takes the strongest interest in the worst cases of disease. He attributes the faults or faulty habits, which he observes, to their true cause,—peculiar constitutional temperament, or untoward external influences,—and feels confident that, if he can supply the right moral remedy, by substituting good external influences in place of the bad, all will be well again. Thus he thinks indulgently of the offences which he sees, and speaks leniently, while he acts earnestly and decidedly. The bad as well as the good, consequently, soon learn to consider him as a friend.

*Mr. Parmenter*

If, now, a teacher has, in addition to these qualifications, the other essential ones ; if he is well educated himself in the branches which he has to teach ; if he is systematic in all his arrangements in school ; if he is firm and steady in his government, and has the power to excite among his pupils a love for the acquisition of knowledge, and a desire to improve ; — and if he is governed honestly and really by religious principle in all his conduct and character, he is prepared for his work.

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### BISHOP POTTER'S LECTURES ON NATURAL RELIGION BEFORE THE LOWELL INSTITUTE.

These have been very remarkable, not only for their intrinsic excellence, but for the model which they presented to all who have occasion to speak either publicly in the lecture-room, or privately in the school-room. They were distinguished for the complete mastery of the subject, for variety of illustration, drawn from the most extensive reading and the widest observation, for a rich and flowing eloquence, for entire self-possession, and, most of all, for the high standard to which every principle was referred. Not a small merit was their beginning and ending always precisely at the time fixed. No one came from them disappointed, and no one, to hear each lecture through, was obliged to disappoint any with whom he had made an appointment. Great additional interest was given to the subject by the familiarity they showed with the cognate one of Political Economy, upon which these lectures throw, and, when published, will be considered as throwing, a new and most important light.

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### APHORISMS FROM BACON.

It is a strange desire which men have, to seek power, and thereby lose liberty.

He that cannot see well, let him go softly.

In evil, the best condition is, not to will ; the next, not to care.

Boldness is blind : wherefore it is ill in counsel, but good in execution. For in counsel it is good to see dangers ; in execution not to see them, except they be very great.

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